

## Our Times in Prophecy. No. 2.

BY JOHN CULP.

"These great beasts which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the Kingdom, and possess the kingdom forever even forever and ever." Dan. 7: 17, 18.

The four beasts referred to in the text are described in the verses. 3-7.

For the exposition of these beasts we again introduce our authors and expositors. Hear them on the first beast,—verse 4. Notes on Daniel, page 290, "Now in regard to the application of this symbol, there can be but little difficulty, and there is almost no difference of opinion among expositors. All or nearly all, agree that it refers to the Kingdom of Babylon, of which Nebuchednezzar was the head and to the gradual diminution of the ferocity of conquest under a succession of comparatively weak princes."

Th't's on Daniel, page 147. The first beast of this vision must, therefore, denote the same as the head of gold of the great image, namely, the kingdom of Babylon, and the other beasts the succeeding kingdoms as shown by that image."

Second beast—verse 5. Notes on Dan., page 293. "The application of this symbol was not explained by the angel to Daniel; but if the former appertained to Babylon, there can be little difficulty in understanding to what this is to be applied. It is evidently to that which succeeded the Babylonian—the Medo Persian."

Thoughts on Dan., page 148, "The breast and arms of silver were inferior to the head of gold. The bear was inferior to the lion. Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career."

Third beast, verse 6. Notes on Dan., page 286, "If this be so, then we naturally look for the fulfillment of this symbol—the third head—in the kingdom or dynasty that followed directly that of Medo-Persia—the Macedonian dynasty or kingdom founded by Alexander the Great."

Thoughts on Dan., page 149, "The third kingdom, Grecia, is represented by this symbol \* \* \*. The conquest of Grecia especially under Alexander, for suddenness has no parallel in historic annals."

Fourth beast, verse 7—Notes on Daniel, page 321, "The fourth kingdom symbolized by the fourth beast, is accurately represented by the Roman power. This is true in regard to the place which that power would occupy in the history of the world, on the supposition that the first three referred to the Babylonian, the Medo-Persian, and the Macedonian."

Thoughts on Dan., page 152, "How accurately Rome answered to the division of the image! How accurately it answers to the beast before us."

In the foregoing exposition the reader has now what almost every expositor of this prophecy will agree in.

The question that naturally arises now is, why does the prophet seemingly go over the same ground that he portrayed to us under the image of Chapter 2? Answer while the prophet does go over the same thing in the principle yet he gives us quite different ideas under each which apply in some state of the fourth kingdom.

There are some things given in the image that will not be found any where in prophecy until its fulfillment; so also under the fourth beast there we learn many things not portrayed to us under the image, or if it is, it is so difficult for us to make it out that we need to have it rehearsed again to make us understand. We might with about the same propriety ask why did the Lord give us different parables in the thirtieth chapter of Matthew when they all illustrated the same thing—the kingdom of heaven.

Admitting now that our expositors are correct, we proceed to learn the instructions intended by those symbols.

The ten horns on the fourth beast (verse 7) are significant of ten kings that shall arise out of the Roman Empire. Verse 24.

The little horn spoken of in verses 8, 24, also is a power that shall arise among, and a little after, the ten horns but shall be diverse from them and is to subdue three of them.

Question. Has ever any such things occurred

in the Roman Empire? Yes, "Even the Romanists themselves admit that the Roman Empire was, by means of the incursions of the Northern nations, dismembered into ten kingdoms;" and they mention these names:

1. O-trogoths, 2. Visigoths, 3. Sueves, 4. Vandals, 5. Franks, 6. Burgundians, 7. Heruli, 5. Saxons, 9. Huns, 10. Lombards. See notes on Dan., page 322.

Respecting the little horn that "came up among" and "after them," expositors generally agree that it symbolized the rise of the Papacy. In speaking of the little horn, Notes on Daniel, page 323, reads, "What could be more strikingly descriptive of the Papacy—as a power arising when the great Roman authority was broken to fragments, and distributed into a large number of sovereignties."

Thoughts on Daniel, page 153, "This little horn as we shall have occasion to notice more fully hereafter, was the Papacy."

There is also an agreement that the "time, times and the dividing of a time,"—verse 25, means twelve hundred and sixty years.

It is self evident that this expression means either a day, a week, a month, or a year, or it means nothing more definite to us as to the duration of the power of the little horn or Papacy than our ability to cipher out how long you and I will live when we attain to the knowledge that we will die in time. And if the expression was not intended to convey to us some definite time why did the interpreter of Daniel's vision use this language so as to induce us to make a calculation of this time? Instead of saying a time which would count one, times which would count two and dividing of a time which would count one-half, why did the angel not say "they shall be given into his hands for a time or for times" and make the impression that it might be for a year or two, or three, or that generations, and even ages might pass away that this eleventh power should "speak great words against the most High and shall wear out the saints of the most High." Hence it may be concluded that it means to convey definite time, and when we compare the "seven times" which passed over Nebuchednezzar which, according to Josephus, was seven years,—Dan., 4: 17, 23, The day for a year Isah. 4: 6, Num. 15: 34, the forty two month, Rev. 11: 2 and 13: 5, twelve hundred and sixty days, Rev. 11: 3 and 12: 6, and find that when the time, times and dividing of a time is counted for three years and a half and reduced to days there is a correspondence in all of them. Then allowing, according to Eze. 4: 17, 23 and that of Num. 14: 34, a day for a year, will allow us to declare that the little horn "whose mouth spake very great things, whose look was more stout than his fellows," should prevail for twelve hundred and sixty years.

Now for our time in these prophecies. This is the point we endeavored to trace. We certainly fall under these prophecies, for immediately after Daniel has described the beast of the vision, he says, "I beheld till the thrones were cast down and the ancient of days did sit whose garment was white as snow and the hair of his head like the pure wool."

Again he says in the 11th verse, "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain and his body destroyed and given to the burning flame."

The rest that followed is stated in verses 18, 27, that the "Kingdom under the whole heaven shall be given to the saints of the most High." The ancient of days has never yet sit in judgment for the thrones of this world are not, nor have ever all been thrown down; neither has the kingdom under the whole heaven been given to the saints yet, which is the next thing to follow after the reign of the four beasts. Notice the text.

Should the thrones of this world begin to be threatened and to be cast down and general disorder prevail in the whole world and this fourth beast be slain and his body by war or riot be given to the burning flame we might then begin to conclude that perhaps the ancient of days is sitting in judgment. But all of these things are in the future and this corroborates the idea in article No. 1,

that the image has not yet been smitten upon the feet. Therefore our times are subject to the prophecy of the fourth kingdom.

We are inclined, as well as all generations preceeding us, to look far into the future or far back into the past where the great changes have or are to occur. But should we not look about us for we are likely witnessing some of the greatest changes that have ever been wrought in the world? Why, look for a moment at the knowledge of arts in inventions in the last forty years. Why the world stood nearly six thousand years and hardly so much as even a crank to a wheel was invented; but today, look at the mighty motions of steam machinery. The result of this great change which we have gently glided into in our time may yet play an important part in the fulfillment of prophecy.

In the next will be noticed the division of the Roman Empire into ten parts and the coming up of the little horn among those ten divisions and the addition of twelve hundred and sixty years.

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## Superfluity of Naughtiness.

There are many parents who do not like to send their children to Sunday-school where the superintendent uses tobacco; and some will not do it. His example directly contradicts the teaching of father and mother. The foul breath of the pastor who uses tobacco makes him an unwelcome visitor in many houses. During the last week of prayer a lady who attended one of the meetings was made too sick to remain by the odors that were evolved from a clerical smoker. She could obtain no other seat, and was driven away. In a church in Illinois the man who talks the most about his religion defiles the church more than any other by the refuse of his tobacco.

A boy began to use tobacco at the age of twelve. He is now forty-five. The poisonous weed sapped his system till he was misshapen in the development of his chest and shoulders. He has had, for twenty years, a disease of the heart of which he may at any time die. His physicians tell him he must abstain from tobacco if he wants to live, but he thinks he can not, and he does not. He will probably be in his grave many years before the abatement of his natural strength would have carried him there. This sketch of one of the most useful of living men, and whose early death will be a loss to the world, is only one of thousands, in the upper walks of life.

Time divided is never long and regularity abridges all things.

In almost everything experience is more valuable than precept.

Recollect that trifles make perfection and that perfection is no trifle.

There is a difference between doing and being. Perfection is being not doing; it is not to effect and act but to achieve character.—F.W. Robertson.

All science is simply a perception of the thoughts of God—a discovery of what he designed when he spread out the heavens, and gemmed the infinitude of space with its myriads of worlds.—Bishop Simpson.

Men say their principles point to heaven. Why, so does every tree that buds, and every bird that rises as it sings. Men say their aisles are good for worship. Why, so is every mountain glen and rough seashore.—Ruskin.

At the close of their days the light on Coleridge's face is the expanding glow of sunrise; that on the face of Carlyle is the fading flush of sunset.—EDINBURGH REVIEW.

Unless there be in our hearts a secret conviction by the Spirit of God, the gospel itself is a dead letter.

It is not the world alone that requires the fullness of its time to come ere it can receive a revelation, the individual also has to pass through the various stages of pagan, Guebre, Moslem, Jew, Essene—God knows what all—before he can begin to see and understand the living Christ.—PAUL FABER.